

صَدَاً مُوے حَقِّ

**\* SADA-E-HAQ \***  
**(PAIGHAM-E-AMAN)**

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>JK

1

?? UMMAT MAY EKHTELAAF – MAGAR KYUN ??

?? UMMAT MAY ITTEHAAD – MAGAR KAISE ??

^\*ISLAM KYA HAI ‘AUR’ USKO KAISE SAMJHIEN\*^



- ASSALAMUALAIKUM WA REHMATULLAHI WA BARAKATU!
  - Har qism ki ta'reef, hamd-o-sana, badae-o-buzrugi ALLAH (wah dahu la shareek) ke liye layaq aur zeba hai jo RAB hai sare A'alameen ka, jo parvardigaar hai, jo paalanhaar hai... aur be-shumaar, la mehdood, un-ginath darood-o-salaam ki barish ho pyare nabi-e-rehmath, shafi-e-mehshar, saqi-e-kauser, imaam-ul-ambiya, khaatam-un-nabiyyeen janaab-e-Muhammed rasool-Allah(sallallahu alaihi wa sallam) ki zaat-e-aqdas par ke jinki itteba aur pairvi may hamari najaat aur kaamiyaabi rakhi gae...
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- Is kitaabche (booklet) may in-sha-Allah ek ehem fikr aur sonch ko lekar chand ehem baatien bataejaengi, umeed aur guzarish hai ke aap is kitaabche (booklet) ko poora (complete) aur ba-ghor pardien/suney, kyun ke ye ek aisa maozu (topic) hai jise sahih se nahi samajhne ki wajah se, ya iska ilm nahi hone ki wajah se gumrahi aam hai aur kae sare ekhtelaaf (differences) hai...
  - Lehaza! Maozu (topic) shuru karne se pehle meri aap se adaban guzarish hai ke aap sab se pehle sachchey dil se Allah (rab-ul-izzath) se dua kijiye ke Allah hamey ye maozu sahih taor par samajhne ki taofeeq de aur Allah hamey haq ko pehchaan kar usey qabool karne ki aur batil ko pehchaan kar ussey bachne ki taofeeq de aur hamey siraat-e-mustaqeem naseeb farmakar uspar hamesha Jamey rehne ki taofeeq de... Aameen...
  - Hamara maozu (topic) ya hamari Fikr ye hai ke: **aaj ummat may ittehaad (unity) kyun nahi???**
  - Kuch log ya kae sare log aaj ittehaad ki baat toh zaroor karte hain aur takhreeban har koi yahi chahta aur kehta hai ke "ummat e muslima ek hojae, ham sab may ittehaad paida hojae"... phir bhi ham ek nahi... ham sirf chahtey aur kehte hain ke ham ek hojaen...
  - **Magar!** Kya sirf chahne aur kehne se hum ek hojainge..???
  - **Nahi!** sirf chahne aur kehne se ye hargiz mumkin nahi... toh phir hum aisa kya kare ke hum sub ek hojaen??? Wo kaunsa tareekha hai, wo kaunsa ilaaj hai, wo kaunsa zariya hai, wo kaunsa raasta hai jisse ham sab ek ho sakte hain???
  - Jawaab: ISKA SIRF EK WAHED TAREEKHA YABI HAI KE HUM SUB EK PLATFORM, EK MANHAJ, EK RAASTEY, EK TAREEKHE, EK SONCH PAR MAZBOOTI SE JAM JAEN -- kyun ke jab hamara platform ek hoga, hamara manhaj ek hoga, hamara raasta ek hoga, hamara har tareekha ek hoga, hamari sonch ek hogi toh hamara maqsad bhi ek hoga aur (in-sha-Allah) ham sab may ekhtelaaf nahi hoga aur ham sab ek hojaenge, ham sab may ittehaad (unity) paida hojaega... AUR WO PLATFORM KOI AUR HO HI NAHI SAKTA SIWAE:  
\*SACHCHE DEEN-E-HAQ ^ISLAM^\* KE... yane ham sab ko sachche deen islam par mazbooti se jam jana hoga....

➤ PAR! Isse pehle ek aur ehem sawaal:::::

Kya aaj/ab HUM SAB SACHCHE DEEN par nahi hain???

Iska jawaab ye hai ke: haan hum sub (yane saari ki saari ummat) aaj sachche deen par nahi hai,

Aur yahi wajah hai ke aaj hum har jagah kaate jarahe hain, maare jarahe hain, hamney apna viqar khodiya hai, har jagah ham be-izzat kiye jarahe hain...

Kyun ke Humney us deen ko chohrd diya jo ALLAH ne nazil kiya, Nabi-e-rehmath(saws) ne qaol-o-fae'l (ehkaam aur amal) ke zariye hamtak pahuncha diya, aur sahaba(rz) ne amal karke dikhladiya....

{yahan ek baat wazeh rahe ke hamari ittehaad(unity) se **muraad ye nahi** ke sare musalmaan ek tarah ka libaas pehenna shuru kardien, ya ek tarah ki topi pehenna shuru kardien, ya ek tarah ki ghiza khana shuru kardien, ya ek saath eid/jashn manae.. jo ke shariyath ko matloob hi nahi... balke hamari ittehaad(unity) se muraad wahi hai jo haqiqath may shariyath ko matloob hai aur jisko Allah(rab-ul-izzath) ne [surah aale imran: ayath no. 103] may bayaan kiya hai ke **"Allah ki rassi (yane quran aur ahadees) ko sab mil kar mazbooti se thaamlo aur phoot na dalo (yane firqon may na bato)..."** lehaza is-hi liye hamne ittehaad(unity) ka zariya aur paimana sirf deen(quran aur sahih ahadees) ko ek manhaj (fehemi/tareekh) par samajhte hue mazbooti se jamjane ko hi bataya hai}...

➤ Aap khud ghaor karen, aap khud sonchiye: ke...

➤ Jab Hum Sab ka: **Rab ek, Nabi ek, rasool ek, deen ek, Quran ek, Qibla ek, kaa'ba ek, maqsad (jannat) ek... phir ham sab ek kyun nahi???**...

{in sub ka ek hona hi khud ek khuli daleel (proof) hai ke humsab bhi ek ho, hamara har aqeeda ek jaisa ho, har i'badath ek tareekhi ki ho}...

➤ **LEKIN!** aaj hum ek nahi, hamare MANHAJ alag alag, hamare AQEEDAY alag alag, hamari NAMAZIEN alag alag, hamare ROZEY alag alag, al-gharz hamari har I'BADATIEN alag alag....

➤ Iski misaal ya daleel ye hai ke...

➤ Hum sab maante toh hain ke: Allah EK hai, wahi hamara Rab hai...

Lekin! us-hi ek ALLAH ke bare may hamare aqeedey (beliefs) alag alag hain... jaisa ke:

Koi kehta hai ke, Allah arsh par mustavi hai,,,

koi kehta hai ke, nahi Allah har jagah maujood hai,,,

koi kehta hai ke Allah sirf paak jagah par maujood hai,,,

koi kehta hai ke, har cheez Allah hai, ya Allah hi ka noor hai,,,

koi kehta hai ke, Allah bada beniyaz hai jo apne bandon ki duaon ko suntan hai,,,

koi kehta hai ke, Allah baghair waseeley ke dua nahi sunta...

Ek Allah ke baare mai hamare itne alag alag aqeeday??? Nauzubillah!!!. . .

➤ Is-hi tarah: Hum sub ke nabi-e-kareem(saws) ek hain...

Lekin aaj dekhiye... us-hi EK pyare nabi(saws) ke bare may Hamare kitne alag alag aqeedey hain...

Koi kehta hai ke, Nabi(saws) wafaath paagae, duniya se rukhsath hogae,

Koi kehta hai ke, Nahi, nabi(saws) zinda hai,

Koi kehta hai ke nabi(saws) har jagah tashreef laatey hain,

Koi kehta hai ke nabi(saws) ghaeb ki har baatien jaantey they,

Koi kehta hai ke nabi(saws) noor they, bashar nahi they,

Koi kehta hai ke har cheez nabi(saws) ka noor hai,

Koi kehta hai ke nabi(saws) mukhtaar-e-kul hai...

Koi kehta hai, dua may nabi(saws) ka aur auliya Allah ka waseela lene zaroori hai,

Koi kehta hai, nabi(saws) ki paidaish ke din Milaad manana chahiye..... Aur is-hi tarah:-

Koi kehta hai ke dargah par jana chahiye,

Koi kehta hai ke taweez lagana chahiye,

Koi kehta hai khane par, insaan ki laash par aur dua may bhi fatiha dena chahiye,

Is-hi tarah Koi kehta hai ki gyaarwi, baarwi, kundey, zyarah, daswan, beeswan, chaleswan, waghaira waghaira karna chahiye/zaruri hai...

**Koi shirk ki dawath deta hai toh koi bid'aa't ki dawath deta hai...**

**>AUR KOI IN SUB SE MANA KARRAHA HAI.....**

>>YE SUB KYA HAI?????????

ITNA ZYADA EKHTELAAF (differences)?? :: Aakhir KYUN?? :: WAJAH KYA HAI??

Kya ye log qur'an aur ahadees ko nahi maante??? .....

**> HARGIS NAHII!**

>BALKE TA'JJUB TOH YE HAI KE YE SUB KEHNE WALE QUR'AN AUR AHADEES SE HI APNI BAAT KI DALEEL (PROOF) DETE HAIN.... WO APNI BAAT QUR'AN KI KISI NA KISI AYATH SE, YA KISI NA KISI HADEES SE SABIT KARNE KI KOSHISH KARTE HAIN... SUB YAHI KEHTE HAIN KE DEEN NAAM HAI SIRF DO CHEEZON KA "QUR'AN AUR AHADEES".... aur ham ye bachpan se suntey aarahe hain ke **deen naam hai sirf do cheezon ka "qur'an aur ahadees"...**

Toh!... ek baat toh samajh aati hai....Ke **Baat toh sabhi QUR'AN aur AHADEES hi ki kartey hain....**

Phir ye ekhtelaaf (differences) kyun aur kaise paida hogaye???

Itne alag alag aqeedey aur itna zyada ekhtelaaf kyun aur kaise??

Kya sub ka qur'an alag alag hai? Hadeesien alag alag hai? Al-gharz kya sub ka deen alag alag hai???

**Nahi! Aisa bhi nahi hai...** Toh phir AISI DOOSRI WAJAH kya hai ke jiske binah par aur jiski wajah se ye sub horaha hai??????

**\*>>WALLAH!** agar hum is sawal ka sahih jawaab aur iska sahih hal talaash karlien,

Toh, In sha Allah: Hum sab ek hojaenge... hum sab kaamiyaab hojaenge...

AUR, is sawaal ka jawaab khud ek doosra sawaal hai..... wo ye ke:

**"HUM DEEN-E-ISLAM (yane qur'an aur ahadees) KO KAISE SAMAJH RAHE HAIN???"**

>Haan! Yahi ek asal sawaal hai jis ko hum samajh jaen aur iska sahih jawaab/hal talaash karlien toh ye saare ikhtelaaf (differences) mit jaengen, hum sab ek hojaenge aur saari dooriyaan khatam hojaengi, jiska nateeja ye hoga ke deen saari duniya par ghaalib aajaega aur humsab duniya-o-aakhirath dono may kaamiyaab hojaenge.... (in sha ALLAH!)....

➤ **>>>Toh! Aaeye jaante hain..... ke:**

➤ >\*\*\*HUM: ISLAM KO KAISE SAMJHIEN???\*\*\*<

> Jaise ke Har shaqs quran aur sunnath (ahadees) hi ki baat karta hai...

Phir bhi aaj ummath may ittehaad (unity) nahi hai aur kaafi ikhtelaaf (differences) hai...

Toh baat samajh aati hai ke,

Mas'ala (yane Problem) hamare : DEEN (qur'an aur sahih ahadees) KO SAHIH NAHI SAMAJHNE KI WAJAH SE HAI>>

**Ab aap sonchiye:** kya aap bhi deen ko sahih taor par samajh rahe hain, jaisa ke uske samajhne ka haq hai???

Kya ye wahi deen hai jo ALLAH ke nabi(saws) aur sahaba(rz) ke zamane/daor may tha????

➤ >>> Jawaab talaash kijiye:::::

**\*Alhamdulillah! Is-hi jawaab may aap ki madad aur rehnumae karne ke liye is kitabche (booklet) ko likha gaya hai:**

**> Toh aaeye ham sabse pehle ye pata karte hain ke islam kya hai aur ye sub se ehem baat hai jo hamey hamesha zehen may rakhni hai: wo ye ke:**

HUMARA DEEN 'QALIS' WAHI HAI, SIRF WAHI HAI, JO:

ALLAH(swt) NE NABI-E-KAREEM(SAWS) KI ZAAT-E-AQDAS PAR NAZIL KIYA (qur'an aur ahadees ki shakal may), NABI-E-KAREEM(SAWS) NE SAHABA(RZ) KO SAMJHAYA, AUR US-HI KE MUTABIQ KHUD NABI-E-KAREEM(SAWS) NE AUR SAHABA(RZ) NE AMAL KARKE DIKHLADIYA....

YANE: "AAJ BHI- HAR WO CHEEZ/AMAL/IBADATH/NIYYATH DEEN HAI JO NABI(SAWS) AUR SAHABA(RZ) KE DAUR MAY DEEN KI HAISYATH SE THA aur HAR WO CHEEZ/AMAL/IBADATH/NIYYATH DEEN HARGIS NAHI HOSAKTA JO US DAUR MAY DEEN KI HAISYATH SE NAHI THA"....

AUR YE BHI HAMESHA YAAD RAKHE: KE **HAMARA DEEN NABI(SAWS) AUR SAHABA(RZ) KE DAUR MAY HI "MUKAMMAL" (COMPLETE) HO CHUKA HAI...**

➤ JAISA KE ALLAH(swt) NE FARMAYA:

**"...aaj main ne tumhaare liye deen ko kaamil (complete) kar diya aur tum par apna in'aam bharpoor kar diya aur tumhaare liye Islam ke deen hone par raza mandh ho gaya..."** [surah al-mai'dah: ayath no. 3]

Ye ayath nabi(saws) aur sahaba(rz) hi ke daor may toh nazil hue thi aur ye takhreeban sabhi jaante hain ke is ayath ka nuzool hajjatul wida ke maokhe par hua tha aur ALLAH ke nabi(saws) ne hajjatul wida ke apne us khutbe may wahan maujood sabhi sahaba(rz) se kuch is-hi tarah pucha ke:

**"...tumse mere bare may bhi pucha jaega, batao! tum mere bare may kya kahoge?"**:

Tab wahan maojood saare sahaba(rz) ne ba ek waqt, ba awaaz-e-bulannd kaha ke:  
“ham gawahi dete hain ke aap ne hamtak Allah ka deen puri tarah se pahuncha diya hai”... phir rasool Allah(saws) ne farmaya: “aye Allah tu gawah rehna, aye Allah tu gawah rehna, aye Allah tu gawah rehna”... [khutba e hajjatul wida zaroor padien]...

Aur isi tarah ek aur ayath may Allah(swt) ne farmaya:  
“aye rasool (saws) jo kuch bhi aap ki taraf aap ke rab ki jaanib se naazil kiya gaya hai (yane Qur’an aur Ahadees), Usey (doosron tak) pahuncha di jiye, agar aap ne aisa na kiya to aap ne Allah ki risaalath ka haq ada nahi Kiya...” [surah al-mai’dah: ayath no. 67]...

Aur hamara ye emaan hai ke hamare Aqa(saws) ne apni risaalath (prophet hood) ka haq baqubi aur puri puri tarah se ada kiya hai aur is tarah ada kiya hai ke jiski misaal na pehle kabhi thi na ab hai aur na taa-qayamat ho sakti hai..... aur hamara ye bhi emaan hai ke Allah(swt) aur rasool Allah(saws) ne hamien har wo cheez, har wo amal, har wo ibadath batladiya hai jo hamey jannat may leja sakta hai aur jahannum se bacha sakta hai, is-hi tarah har wo cheez, har wo amal, har wo ibadath batladiya hai jo hamey jannat se door karsakta hai aur jahannum may dalwa sakta hai... mukhtasar ye ke hamari najaat aur kaamiyaabi ka har zariya aur har tareekha qur’an aur sahih ahadees may maojood hai... jiski daleel(proof) ye hadees-e-shareef bhi hai jismay Rasool Allah(saws) ne farmaya:  
“jannat se khareeb karne wali aur jahannam se door karne wali har cheez khule taor par batla digae hai”... [ye hadees shareef al-mu’jam al-kabeer lit-tibrani may ba-riwayath abuzar(rz), ba-sanad sahih maojood hai]...

Lehaza isse ye waze’h (clear) hota hai ke humara deen NABI(SAWS) AUR SAHABA(RZ) KE DAUR MAY HI “MUKAMMAL(COMPLETE) HO CHUKA HAI.... yani ab koi bhi ismay kisi qism ki koi zyaadati ya kisi qism ki koi kami hargis nahi karsakta....aur agar koi bhi deen may naya kaam ejaad kare toh wo Allah aur uske rasool(saws) ko aur saare sahaba(rz) ko jhutla raha hai ke shahid deen mukammal nahi hua ya phir ye batana chah raha hai ke shahid Allah(swt) hamey batana bhool gae ya nabi (saws) ne hamsey chupa liya (nauzubillah!):

LEHAZA!: “AAJ BHI- HAR WO CHEEZ, HAR WO AMAL, HAR WO NIYYATH, HAR WO I’BADATH DEEN HAI JO NABI(SAWS) AUR SAHABA(RZ) KE DAUR MAY DEEN KI HAISIYATH SE THA aur HAR WO AMAL DEEN HARGIS NAHI HOSAKTA JO US DAUR MAY DEEN KI HAISIYATH SE NAHI THA” aur “HUMARA DEEN ‘QALIS’ WAHI HAI JO ALLAH(SWT) NE NABI(SAWS) KI ZAAT-E-AQDAS PAR NAZIL KIYA (qur’an aur ahadees ki shakal may), aur NABI(SAWS) NE WAHI DEEN SAHABA(RZ) KO SAMJHAYA, AUR US-HI DEEN KE MUTABIQ KHUD NABI(SAWS) NE AUR SAHABA(RZ) NE AMAL KARKE DIKHLADIYA”... “isse hatkar koi aur doosri ya teesri cheez deen hargis nahi hosakti bhale wo ba-zahir (dikhne may) kitni bhi achchi (nek) maloom kyun na hoti ho”... aur agar koi shaqs aisa koi bhi naya amal ya I’badath deen samajh kar sawaab ki niyath se kare ya koi bhi amal/ibadath/sunnat jiska masnoon tareekha batladiyagaya ho usmey koi tabdeeli (kami ya zyadati) kare jiska deen ( qur’an aur sahih ahadees) may koi saboot (daleel) nahi milta ho toh wo shaqs bid’ath karraha hai aur nabi(saws) ne bid’ath aur bid’ati ke bare may daraya hai aur farmaya ke:

“jise Allah hidayath de usey koi gumrah karne wala nahi aur jise Allah gumrah kare usey koi hidayath dene wala nahi, yaqeen rakho ke sab se sachchi baat Allah ki kitaab (yane qur’an) hai aur sab se behtar tareekha muhammed (saws) ka tareekha (yane sunnath) hai, sab se bura amal (deen may) nae cheez ejaad karna hai, har nae cheez bid’ath hai, har bid’ath gumrahi hai aur har gumrahi jahannam may lejane wali hai”...

[ye hadees shareef sunan nasa’i, jild 1, kitaab as-salaat-ul-eidien may ba-sanad sahih maojood hai]...

- Lehaza! Deen may (yane Allah ke nazdeek) wahi amal/ibadath/niyyath qabil-e-qabool hai, nek hai aur sawaab ka zariya hai jo sirf Allah ki raza (yane iqlaas) ke saath kiya jae aur Qur’an-o-sunnat se saabit ho aur har wo amal/ibadath/niyyath mardood hai, na-qabil-e-qabool hai jisme ye dono maojood na ho yane **iqlaas** aur **mohr-e-nabuwat**...
- [ in mukhtasar se zehen nasheen alfaaz ke baad hamey ye toh wazeh (clear) hogaya ke hamara deen, qalis kya hai... toh ab hum aage badte hain hamare asal mazmoon(topic) ki taraf - yane “ham iskam ko kaise samjhien?” ]...
- Sawaal:- Humare paida hone ka maqsad kya hai???
- Jawaab:- ALLAH(swt) farmate hain: **“main ne jinnaath aur insaano ko mahez isi liye paida kiya hai ke wo sirf meri i’badath karien”** [surah zariyath: ayath no. 56].
- Toh! Ab.....
- >> Kya Allah ne humey paida kar ke yunhi chohrdiya? Ke jaao, Jaise chahe meri baandagi karlo? Jaise chahe meri i’badath karlo? Jaise chahe mere deen (qur’an aur ahadees) ko samajhlo aur uspar waise hi amal karlo???
- **“Hargiz Nahiii!”...**
- Balke! Allah(swt) ne hamey iska bhi jawaab diya hai magar afsoos, Hum Allah ke kalaam ko samajh kar pardhien tab naa... Allah(swt) hum se kya chahte hain: ke hum uske deen ko kaise samjhien? aur us par kaise amal karien? ye Hamey pata hi nahi...
- Iska jawaab ye hai ke: **\*hamey deen (qur’an aur sahih ahadees) ko waise hi samajhna hoga jaise ke sahaba(rz) ne samjha, aur us par waise hi amal karna hoga jaise sahaba(rz) ne kiya,, jaise ke hamko pata hai ke aaj ummat may ikhtelaaf(differences) deen ko sahi nahi samajhne ki wajah se hai toh hamko hamari samajh sahi karni hogi aur iske liye HUMKO YAH! SAHABA(RZ) KA MANHAJ (unki SAMAJH, unka TAREEKHA) IKHTIYAAR KARNA HOGA\*...**

iska matlab ye hai ke hamey deen ke har mua’mle may sabse pehle toh ye dekhna hoga ke kya ye cheez ya ye amal jo ham deen samajh kar karrahe hain wo waqae deen may hai ya nahi? Yane kya ye qur’an aur sahih ahadees may maojood hai ya nahi?... phir iske baad agar wo cheez ya wo amal ki daleel (proof/saboot) miljae toh hamey ye dekhna hoga ke sahaba(rz) ka us cheez ya us amal ko lekar kya aqeedah tha aur unki samajh, unka amal, aur unka tareekha kaisa tha...



- Ab! Ek aur ehem sawaal..... **SAHABA(rz) HI KYUN???** Unhi ka **MANHAJ** (yane unhi ka **raasta/samajh/fehem/tareekha**) **kyun???**...
- ISKA MUKHTASARAN JAWAAB (daleel/proof) QUR'AAN AUR AHADEES SHAREEF SE MALOOM KARTE HAIN...

- >>Daleel (proof) no. 1: Allah(swt) farmate hain:

**“agar ‘wo’ ‘TUM’ jaisa emaan laae, to hidaayath paaye, aur agar mu moda to wo sarīh eqtelaaf (khuli gumrahi) may hai...”**. [surah baqarah: ayath no. 137]...

**Wazahat:-** Is ayath may jo lafz **“wo”** hai usse muraad **HUMSAB** (yane mai aur aap aur saari ummat) hai, aur jo lafz **“TUM”** hai usse muraad **SAHABA(rz)** hain (kyun ke jis waqt ya jis daur may ye ayaath nazil hue us waqt emaan wale koi aur nahi sirf sahaba(rz) hi they)... yane! Allah(swt) ne ye sharth rakhi hai ke humsab us waqt tak hidaayath par nahi hosakte jab tak ke humsab sahaba(rz) ki tarah emaan na laae, jab tak ke ham deen ke har mua'mle (har aqeedey aur amal) may sahaba(rz) hi ki tarah Aamanna wa sadaqna na kahien aur unhi ki tarah uspar amal na karen...

- >>Daleel (proof) no. 2: Allah(swt) farmate hain:

**“aur jo muhaajireen aur ansaar (sahaba) sabeq aur muqaddam (first to embrace islam) hai aur jitne log eqlaas (faith) ke saat un ke pairav (followers) hai Allah un sab se raazi hua aur wo sab us-se raazi hue aur Allah ne un ke liye aise baagh tayyar kar rakhe hain jinke neechē nehrien jaari hongī jin mein wo hamesha rahenge, ye badi kaamyābi hai”**. [Surah At-Tawbah: ayath no. 100]...

**Wazahat:-** Muhaajireen un sahaba ko kaha jata hai jo makkah se hijrath karke madinah munawwara aaye aur ansaar un sahaba ko kaha jata hai jo pehle se hi madinah munawwara may they... is ayath may waaze' (clear) hai ke Allah(swt) sahaba(rz) se aur unke pairav (followers) se raazi hai/hoga aur wahi log jannati hain...

- >>Daleel (proof) no. 3: Allah(swt) farmate hain:

**“jo shaqs raah-e-hidaayath ke waazeh (clear) ho jaane ke baad Rasool (sallallahu alaihi wasallam) ki mukhalifath (nafarmani) kare aur tamaam MOMINO (yane sahaba) ki raah chohrd kar chaley, hum usey udhar hee mutawajje kar denge (udhar hi laga denge) jidhar wo khud mutawajje hua aur dozakh mein daal denge, wo bahoth hee buri jagah hai”**... [Soorah An-Nisaa: ayath no. 115]...

**Wazahat:-** Is ayath may bhi MOMINO se muraad koi aur nahi balke sahaba(rz) hi ki jamaat hai, kyun ke jis waqt ya jis daur may ye ayaath nazil hue us waqt momin koi aur nahi sirf sahaba(rz) hi they aur agar hum ghaur kare toh is ayath may kae nukhte (points) hain jise samajhna behad zaroori hai, jaise ke:

> Point 1). Allah(swt) ne is ayath may waaze'(clear) kardiya ke haq ke waaze' ho jane ke baad [yane aap ke saamne quran ki koi ayath ya aap(saws) ki koi sahih hadees ajane ke baad bhi (jo ke sahaba(rz) ke manhaj/fehem par samjhi ya samjhae gae ho)] agar aap apne tareekh/amal ko chohrd kar haq ki taraf nahi aae (aur bahane banae) toh thikana jahannam hoga...

> Point 2). Sahaba(rz) ke raaste ko chohrdna khud nabi-e-kareem(saws) ki mukhalifath karna hai...

> Point 3). Agar koi shaks sahaba(rz) ke raaste ko chohrdta hai toh zahir hai ke wo deen par amal karne ke liye koi na koi doosra raasta zaroor apnaega jise wo sahih samajhta hoga, toh! Allah (rab-ul-izzath) bhi usey us-hi raastey (tareekhe/mazhab) par lagadenge aur wo usey hi sahih samajhta rahega yahan tak ke wo jahannam may chala jaega...

➤ >>Daleel (proof) no. 4 : (Ahadees ke mafhoom se)

>Mash'hoor riwayatien jo har masjid may padi jati hain jis may aap(saws) ne kuch ishi tarah farmaya ke:

1). Yahoodiyaun (jews) ne 71 firqe (sects) banaliye, nasraniyon (chiristans) ne 72 firqe

banaliye aur meri ummat 73 firqaun may batjaegi... [ba-sanad Hasan: Abi dawood: kitab al-sunnah: ba riwayat Abu huraira(rz) #4596]...

2). ...Aap(saws) ne farmaya, Khabardaar! Tumse pehle ahle kitaab 72 firqaun may batgae aur ye ummat 73 firqaun may bat jaegi , 72 jahannam may jaenge aur 1 jannat may... (yane saare ke saare jahannam may daaldiye jaenge siwae ek (1) ke)... [ba-sanad Hasan: (Abi dawood: kitab al-sunnah: ba riwayat Abu 'Amir al-Hawdhani(rz) #4597), (musnad ahmad(4/102))]

3). (ek doosri riwayat may) Jab aap(saws) se us ek jamaat ke barey may puchagaya (ke wo kaunsi jamaat hogi jo jahannam may nahi daali jaegi aur jannath may daali jaegi) toh aap(saws) ne farmaya ke: wo jamaat, wahi hogi jo us-hi deen par khayam aur dayam rahegi jis par aaj MAI aur mere SAHABA hai... [ba-sanad Hasan: (Tirmizi(5/62)), (Hakim(1/128))]

4). (is-hi tarah ek aur riwayat may aap(saws) ne naseehat karte hue kuch is-hi tarha farmaya ke) ...mere baad aaney wale log kaafi zyada ekhtelaaf dekhenge, toh bas us waqt tum meri sunnat aur mere hidayath yaafta khulafa-e-rashideen (sahaba) ki sunnat ko mazbooti se thaam lena"... [ba-sanad sahih: (abi-dawood: kitab al-sunnah: ba riwayat Irbad ibn Sariyah(rz) #4607), (Tirmizi #2676)]...

**Wazahat:-** In ahadees ko samajhna behad zaroori hai: sabse pehle, aap(saws) ne ye kaha ke 73 firqe(sects) honge iska matlab ye nahi ke 73 firqe banao magar yaad rakhiye nabi-e-rehmath(saws) ki zubaan-e-mubarak se siwae haq aur sach ke kuch nahi nikalta, toh agar aap ne kaha ke 73 firqe banenge toh wo toh bankar hi rahenge aur un 73 firqaon may se sirf ek hi jannath may jaega, yaad rakhien '**SIRF EK (1)**'... aur (qurbaan jaen aap(saws) ki taalimaath par ke aap ne hamey yoonhi nahi chohrd diya balke) saat may aap(saws) ne ye bhi saaf taor par farma diya ke wo jamaat wahi hogi jo us-hi deen par hogi jis par nabi(saws) aur sahaba(rz) they [yane us jamaat ke imam koi aur nahi balke khud aap(saws) honge aur wo jamaat sahaba(rz) ke tareekhe/manhaj/fehem ko hamesha thaamey rahegi yane wo jamaat apna har amal aur har ibadath nabi(saws) ki taalimaath aur sahaba(rz) ke fehem ke mutabiq hi karegi]...

➤ LEHAZA! DEEN KO SAMAJHNE KE LIYE SAHABA(RZ) KE MANHAJ KO CHOHRDNE SE BADI GHALATI YA BEWAQUFI KOI AUR NAHI HOSAKTI KYUN KE UNKE EMAAN AUR MANHAJ KE HAQ AUR SAHIH HONE KI GAWAHI KHUD ALLAH (rabb-ul-izzath) NE AUR NABI-E-KAREEM (saws) NE DI HAI...

➤ Toh! Ye thi channd daleelien (proofs) qur'an aur ahadees ki raoshni may: ab iske baad bhi kisi ke zehen may shaitaan phir se ye waswasa daale ke sahaba(rz) hi kyun? Toh unke liye pesh hai kuch "AQLI (logical)" daleelien...

➤ Hamey sahaba(rz) ke tareekhe/manhaj/fehem par isliye chalna chahiye aur zaroori hai kyun ke:

- 1). jis waqt deen (qur'an aur ahadees) nazil hue wo un-hi ka daur tha aur unhone hi sabse pehle deen seekha aur jis zabaan (language) may deen utra (yane arabi) us zabaan ke wo mahir (expert) they, toh unse behtar toh koi aur deen (qur'an aur ahadees) ko nahi samajh sakta.
- 2). Unhone taleem/ilm seedhe aap(saws) se haasil kiya, aur jiske mu'allim (teacher) khud aap(saws) ho unke gumrah hone ya ghalath hone ka sawaal door door tak paida nahi hota.
- 3). Ab mera aap se ek sawaal hai: jaise ke aap bhi jaangae ho ke sab firqe qur'an aur hadees ko samajhte hain aur us-hi ke mutabikh apni baat/amal ki daleel bhi qur'an aur hadees se hi dete hain.... jaise ke... **Qadriyah, jehmiyah, khawarij, moa'tazila** [ye purane daor ke khatarnaak firqe they jo aaj ba-zahir maojood toh nahi hai magar in ke aqaed (beliefs) aaj ke kae sare firqon may paae jatey hain], is-hi tarah maojooda daor ke gumrah firqe jaise **shiya (raafzi), qadiyani, munkireen-e-hadees**...waghaira waghaira... in tamaam baatil/gumrah firqaon ne bhi qur'an aur ahadees ko samajhkar us-hi se apne sahi hone ki daleelien bhi di hain... Iske bil-muqabil **sahaba(rz)** ne bhi deen (qur'an aur ahadees) ko samjha aur us par amal kiya hai...

Toh ab aap khud bataeye ke aap kiske manhaj (fehemi/samajh) ke saath jana chahenge? Kaun haqiqat may haq/hidayath par hai? Kaun haqiqath may kaamiyaab hai? Kya wo sahaba(rz) ki jamaat nahi??? "Bila-shuba, be-shak! wo sirf sahaba(rz) hi ki jamaat hai"

LEHAZA! IN TAMAAM DALEELAON SE YAHİ SABİT HOTA HAI KE HUM US WAQT TAK HİDAYATH PAR HARGİS NAHI HOSAKTE JABTAK KE SAHABA(RZ) KE TAREEKHE/MANHAJ/FEHEM PAR NA JAM JAE... SAB TOH DEEN QUR'AN AUR AHADEES HI KO KEHTE HAI PAR PHIR BHI İTNA JO İKHTELAAF HAI WO HAMARE DEEN KO SAHABA(RZ) KI TARAH NAHI SAMAJHNE KI WAJAH SE HAI... HUMKO DEEN (QUR'AN aur AHADEES) KO SAMAJHNE KE LIYE SAHABA(RZ) KA FEHEM/TAREEKHA/MANHAJ APNANA LAZİM HAI, BEHAD ZAROORI HAI.... İS-Hİ FEHEM KO CHOHRDNE KI WAJAH SE İTNA SARA İKHTELAAF PAIDA HOGAYA HAI (AUR HUMSAB FIRQON(SECTS) MAY BATGAE HAIN AUR HAMSAB MAY İTTEHAAD (UNITY) NAHI HAI)...

- Kyun ke logon ne sahaba(rz) ke tareekhe (jo aaj bhi ahadees may puri hifazath se maujood hai) unko chohrd kar deen ko samajhne ke nae nae tareekhe apna liye... jaise ke... Kisine, apna dimaag/zehen/logic laga kar samajhne ki koshish ki aur gumrah hogae, toh kisi ne ek shaqs ko muta'yin (select) karliya ke ye humko deen (qur'an aur ahadees) ka matlab jaise batlaenge/samjhaenge hum waise hi maanenge aur uspar waise hi amal karienge aur wo shaqs unke İMAAM SAHAAB, SHAIK-UL-İSLAM, SHAH SAHAAB, PEER SAHAAB, MOLWI SAHAAB, HAZRATH QIBLA...waghaira waghaira... KEHLAE.... AUR JAB HUMNEY İN SABSE BİNA TEHQEEQ (RESEARCH) KIYE YA BİNA DALEEL KE DEEN LENA SHURU KARDİYA TAB SE UMMAT GUMRAHI KA SHİKAAR HOGAE AUR UMMAT KA ZAWAAL SHURU HOGAYA...
- AUR EK HAQİQATH BATATA CHALUN KE HUMKO İN İMAAM SAHAAB, SHAIK-UL-İSLAM, SHAH SAHAAB, PEER SAHAAB, MOLWI SAHAAB, HAZRATH QIBLA... waghaira waghaira... SE KOİ PARESHANI HARGİS NAHI HOTİ/HOGİ MAGAR US WAQT TAK KE JAB TAK YE APNİ BAAT KO QUR'AN AUR SAHİH AHADEES KI RAOSHNI MAY SABİT NA KARDİEN JO SAHABA(RZ) KE FEHEM PAR MABNİ(BASED) HO, magar afsoos ke inmayse aksar apni hi sonch/samajh ko tarjeeh dete hain (appreciate karte hain)....

- Magar ye baat yaad rakhien ke deen haasil karne aur deen seekhne ke liye in IMAAM SAHAAB, SHAIK-UL-ISLAM, ULAMA-E-KARAAM, AALIM-E-DEEN... waghaira waghaira... ki bhi behad zaroorth hoti hai kyun ke har insaan may itni salahiyath nahi hoti ke wo deen ke har har mua'mle may khud akela gehri tehqeeq karsake, lehaza kae saare masael may ulama se ruju hona behad zaroori hota hai aur un ulama ki apni ek shaan hoti hai, unka apna ek ala mukhaam-o-martaba hota hai aur unki izzat-o-ehteraam karna aur unki baat maanna zaroori hota hai, jaisa ke ALLAH(swt) ne farmaya:

**“aye imaan waalo farma-bardaari karo Allah ta’ala ki aur farma-bardaari karo rasool (sallallahu alaihi wasallam) ki aur tum mein se ‘eqtiyaar rakhne waalon’ ki, phir agar kisi cheez may igtelaaf karo to usey lautao, Allah ta’ala ki taraf aur rasool(saws) ki taraf agar tumhe Allah ta’ala par aur qayaamath ke din par imaan hai, ye bahuth behtar hai aur ba-etebaar anjaam ke bahuth accha hai”**...[surah nisa: ayath no. 59]..

Is ayath may ALLAH(swt) ne saaf farmadiya ke hamey har haal may ALLAH aur uske rasool(saws) ki ita’at karni hogi aur saat may EQTIYAAR RAKHNE WAALon ki (jisme haakim-e-waqt, khalifa, imaam-e-waqt, auliya Allah, aalim-e-deen, ulama... sab ajaten hain) lehaza unki bhi ita’at karni hogi aur lazim hai... **LEKIN!** In sab ki ita’at Allah aur uske Rasool(saws) ki ita’at ke baad hogi (jaise ke khud tarteeb-e-ayath hai, yane ayath ka sequence hai), AUR ISKE BAAD GHOUR TALAB BAAT JO ALLAH NE IS-HI AYATH MAY KAHYI WO YE KE: AGAR UNMAY (yane haakim-e-waqt, khalifa, imaam-e-waqt, auliya Allah, aalim-e-deen, ulama waghaira waghaira may) KOI BHI QISM KA EKHTELAAF PAAYE [yane unki koi bhi baat qur’an aur sahih hadees se takrae (jo ba-haisiyath-e-bashar yane aam insaan hone ke naate mumkin hai kyun ke ma’soom sirf farishtey aur ambiya(a.s) hote hain)] TOH USEY ALLAH AUR USKE RASOOL(SAWS) KE PAAS LAUTANA CHAHIYE aur us eqtelaaf ko, us mas’ale ko hal karna chahiye.... yane un sab ki ita’at sirf us waqt tak hi jaez hai jab tak ke wo hamey deen/masael “QAAL ALLAH aur QAAL RASOOL ALLAH(SAWS)” (yane qur’an aur sahih ahadees jo sahaba(rz) ke manhaj par mabni ho) ki raoshni may bataen aur samjhaen... aur yahi badi ghalati yahood aur nasara (jews & Christians) ne ki thi ke unhone apne ulama ki har baat ko deen samajh liya tha aur apne ulama se baghair daleel ke deen lena shuru kardiya tha aur shaqsiyath parasti may muqtela hogae they, jisko Allah(rabb-ul-izzath) ne quran may kae jagah bayan kiya: jaisa ke [surah Tawbah: ayath no. 31]

**“In logon ney Allah ko chohrd kar apne aalimon aur darweshon ko apna rabb banaliya hai...”**

(Is Ayat ko sun kar)

Adiyy Ibn Hatim(rz) ne Nabi-e-kareem(saws) se kaha:-“Yahood-o-Nasara ne to apne UlaMa ki kabhi IBAADAT NAHI ki, Phir ye kyun kaha gaya ke unhone apne UlaMa ko apna RABB banaliya??”...(iske jawaab may)

Nabi-e-kareem(saws) ne farmaya: ‘Unke UlaMa ne’, jis cheez ko Halaal qaraar diya, usko unhone Halaal, Aur jis cheez ko Haraam kar diya, usko Haraam hi samjha, Yehi inki Ibaadat karna hai”... [Tirmizi 3095]...

>[yaad rahe ke quran majeed may kae mukhamaat par yahood-o-nasara aur doosri kae saari pichli qaamon ka zikr kiya gaya hai, unke waqiyaath(qisse) aur unke a’amaal bayaan kiye gae hain, aur in sab ko bayaan karne ka maqsad ye nahi ke quran ko mota kiya jae (yane quran ko moti kitaab banaya jae) balke uska maqsad-e-aaien yahi hai ke ham unke un waqiyaath aur a’amaal ko apne liye aina (mirror) banae aur usmay apna chehra dekhien, ke kahin ham may bhi wo buraeyan maojood toh nahi? Aur un tamaam buraeyon se hamesha door rahe]...

- Lehaza ye puri baat kehne ka ek hi matlab aur maqsad hai ke hum deen ko sahi tareekhe se samjhien jo wahed sahaba(rz) ka tareekha hai... tabhi saare ikhtelaaf mit jaengen, hum sab ek hojaenge, nek hojaenge aur saari dooriyaan khatam hojaengi jiska nateeja ye hoga ke deen saari duniya par ghaalib aajaega aur humsab duniya-o-aakhirath dono may kaamiyaab hojaenge.... (in sha ALLAH!)...
- Lehaza! yaad rakhiye: jab bhi aap deen ki koi baat kahin pardhien ya kisi aalim se deen ki koi baat suney toh puri tarah se tehqeeq karien, agar wo aapko koi ayath batae toh unse bade adab-o-ehteraam se us ayath ka sahih maena aur mafhoom (jo sahaba(rz) se sabit ho) poochle, agar uspar koi hadees bhi maujood hoto us hadees ki raoshni may bhi us ayath ko samjhane keliye kahiye.... aur agar wo koi hadees aap ko batae toh khud us hadees ko laney wale aur riwayath karne wale allama ki kigae tashreeh (explanation) puchiye.... Masalan (for example) agar aalim sahaab aap ko koi hadees-e-shareef sunae aur bole ki :  
 “ye (falaan) hadees falaan (xyz) sahabi ne riwayath ki hai aur abi dawood may maujood hai” ... toh tab aap unse puchiye ke wo sahabi ne us hadees ke baare may kya kaha? Kya kuch rae/comment diya hai? Aur ye puchiye ke : apni kitaab “abi dawood” may lane wale (likhne wale) khud “abu dawood(rh)” ne is hadees ki kya tashreeh (explanation) ki hai?, kya kuch kalaam kiya hai? aur kya rae/comment diya hai? Ke ye hadees sahih hai ya zae’ef ya kuch aur?....

KYUN KE ALHAMDULILLAH AHADEES AAJ BHI US-HI QADAR MEHFOOZ HAI JIS QADAR SAHABA(RZ), TABAE AUR TAB-E-TABAE KE DAUR MAY THI AUR JIS JIS MUHADDIS NE APNI KISI HADEES KI KITAAB MAY JO BHI HADEES DARJ (record) KI HAI UNHONE YA UNKE BAAD AANEY WALE MUHADDISON NE US HADEES KE SAATH SAATH US KI **SANAD** (chain of narration/narrators, yane Nabi(saws) se suni hui hadees kis kis shaqs se hote hue hamtak pahunchi, un tamaam logon ka silsila) aur uski **HAISIYATH** (yane SAHIH, HASSAN, ZAEF...) AUR USKA **BAYAAN** (yane EXPLANATION) JO SAHABA(RZ) MAY THA WO BHI DARJ(record) KARDIYA HAI..... aur aaj ke aksar gumrah aalim yahi chupa kar ummat ko gumrah kar rahe hain, bewaqoof bana rahe hain... **hoshiyaar rahien**... aur baaz masoom logon ko ye kehkar bhi gumrah kiya jata hai... ke:

“ye dekho ye log hadees ko bhi zaef kehrahe hain, kya Allah ke nabi(saws) bhi zaef baat karte they? nauzubillah”...

toh! Aise hazraath se arz hai ke: jo koi bhi ye aqeedah rakhta hai ke nauzubillah nabi(saws) zaef baat kehte they toh wo toh **mujrim hai, zalim hai, wo emaan wala ho hi nahi sakta**, HAMARA TOH YE EMAAN HAI KE AQA(saws) ke zubaan e mubaarak se nikla har lafz HAQ hai SACH hai... MAGAR! Ye baat har maslak ke ulama jaante hain ke nabi(saws) ke is duniya se tashreef le jane ke baad kae munafiqeen, yahoodiyon aur nasraniyon ne nabi(saws) ke naam par hadeesien ghadna shuru kardi aur ummat ki aksariyath ko iqtelaaf may daal kar gumrah kardiya aur isiliye ahadees jama karne wale muhaddiseen aur usooliyyeen ne ahadees ko parakhne/jaanchne (examine karne) ke liye, ke kya ye sach may AQA(saws) ka farmaan hai ya nahi, unhone **kae** sare usool/qaedey (criteria/rules) bayaan kiye hain jismay se **ek** ye bhi hai ke: hadees ki sanad may se raawi-e-hadees (wo shaqs jisse hadees suni ho ya mili ho uski seerat (biography) pardte hain aur tehqeeq karke pata karte hain ke jis daur may wo zinda tha us daur ke ahle-ilm ne uske bare may kya rae di hai ke wo kaisa tha) aur agar tehqeeq se ye pata chale ke wo tawheed parast ya

muttaqi nahi tha, ya jhoota tha, ya pagal tha, ya uski yaad-daash sahih nahi thi (yane kamzoor thi), toh us hadees ko shahih nahi maante aur usey zaef qaraar dete hain kyun ke wo shaqs jhoot, ya hasad, ya pagal pan, ya zehen ki kamzori, ya phir apni koi zaati baat manwane ke liye Allah ke nabi(saws) ke naam par jhooti baat bayaan karsakta hai toh lehaza uski baat nahi lijaegi aur uski baat ko ya us shaqs ko zaef kaha jaega naake hadees-e-rasool(saws) ko, kyun ke wo baat Allah ke nabi(saws) ne kahi hi nahi toh nabi(saws) ki baat ko zaef kehne ka toh sawaal hi nahi hota aur YAAD RAKHIYE KE ALLAH KE NABI(SAWS) NE EK HADEES MAY FARMAYA KE:

**“JO SHAQS MUJH PAR JHOOT BAANDHE (yane wo baat aap(saws) ke naam se kahe jo aap(saws) ne nahi kahi ho) TOH WO APNA THIKANA JAHANNAM MAY BANALE”**

[ye hadees sahih al-bukhari: kitab al-ilm may maojood hai]...

Ab hosakta hai ke aap ke zehen may ek sawaal paida ho ke ye muhaddis kisko kehte hain aur wo kaun hote hain hadeeson ko jaanchne ke usool, paimaney, qaede (criteria/rules) banane wale??? Toh! Iska asaan sa jawaab ye hai ke is duniya may kae sare sho'be (fields) hai aur har sho'be (field) ke kuch maahir (experts) hote hain, jaisa ke agar koi shaqs tijarath (bussiness) may maahir hoto ham usey tajir(bussinessman) kehte hain aur is-hi tarah agar koi engineering may maahir hoto usey engineer kehte hain aur agar koi dawae(medicine) ya ilaaj may maahir hoto ham usey doctor (ya hakeem) kehte hain is-hi tarah jo shaqs ahadees may maahir hota hai, ahadees ka waseeh ilm rakhta hai usey muhaddis kehte hain, jaisa ke hifz karne wale ko hafiz aur deen ka ilm rakhne wale ko aalim kehte hain.. aur misaal ke taor par, agar aap ko koi bimaari lahek hojaye toh kya aap engineer ke paas uske ilaaj ke liye jaoge? ya ek doctor(hakeem) ke paas? Yane! Jo jis sho'be (field) ka maahir (expert) hota hai ham us sho'be (field) ke masa'el us-hi sho'be (field) ke maahir (expert) se lenge, aur wo un masa'el ka hal/ilaaj jo batae us-hi ke mutabikh us par amal karenge naake uski mukhalifath karenge...

- Ek Aur ehem baat ye BHI ke baaz log ya baaz maslak may ye qaeda(rule) hai ke wo log har hadees ko maanne ka jhoota dawa karte hain aur kehte hain ke hum zaef hadees ko bhi maante hain aur uspar amal karte hain... Toh, mai aise hazraath se: sabse pehle toh ye poochna chahunga ke jo muhaddiseen guzre hain (jo ke ahadees ke mahir they) unhone is tarah ahadees may farq kyun kiya? Kyun kisi hadees ko sahih aur kisi ko zaef kaha?...
- unhone ye sirf isliye kiya ke ummat ko pata chaljae ke kaunsi baat ya kaunsi hadees sachchi (sahih) hai aur kaun si ghalath (zaef) hai, aur ummat sahih ko lekar uspar amal Kare aur zaef ko chohrd kar us par amal na kare... aur agar koi ye kehta hai ke hamey zaef ya maozu ahadees par bhi emaan rakhna aur amal karna chahiye toh unko ye baat bhi yaad rakhni chahiye ke aisi beshumar zaef ahadees maojood hain ke agar un par emaan-o-amal kiya jae toh ham emaan se haat do baitheingey islam se bahar hojaenge...  
agar ab bhi baat samajh nahi aae ho toh channnd misaalien dekhkar baat ko samjhana chahunga ke zaef hadees par amal nahi karna hi behtar aur sahih hai...
- agar aap ek tajir (businessman) hai toh ye sonchiye ke aap ko 2000 rupiye ke saqt zaroorath hai aur aap mujhse maange aur mai aap ko 2000 rupiye dedun, magar saath may ye kahun ke ismay ek 1000 ki note asli hai aur doosri 1000 ki note naqli, par dono note hi hai, toh kya aap maanloge aur naqli 1000 ki note bhi leloge ye sonchkar ke naqli ho toh kya hua note toh hai...??  
**Nahi!** Aap aisa hargiz nahi karoge balke aap sabse pehle toh ye dekhoge ke kya haqiqath may wo note asli hai ya naqli... aur ye pata lagane ke liye ke kya ye note sach may asli hai ya naqli aap us note ko un sare paimanon/qaedon/usoolon par jaanchoge/parkhoge/check karoge jo us note ko chaapne walon ne (print karne walon ne) ya banane walon ne ya us mulk (country) ki sarkaar (government) ne banae honge jahan ki wo note hai...

yane aap us note par dekhoge ke kya usmay wo saari khoobiyan hain wo saare nishaan (symbols) hain jo asli kehlane ke liye lazmi/zaroori hai aur agar wo saare nishaan (symbols) aur khoobiyaan us note may paejaen toh aap usko sahih (asli) maan kar qabool karloge aur rakhloge, aur agar wo saare nishaan aur khoobiyaan us note may nahi paejaen toh aap usey naqli (zaef) maankar usey qabool nahi karoge...

Aur is-hi tarah agar aap ek talib-e-ilm (student) ho toh ye sonchiye ke aap ke imtehaan (exams) hai aur aap ko subject notes ki saqt zaroorath hai aur mai aap ko kahun ke mere paas 2 notes hain ek class ke zaheen/tez (topper) ke aur ek class ke kamzor (weak/failure) ke toh aap kaunse notes lekar imtehaan may kamiyaab hona chahoge? Ya aap ko kya lagta hai ke kaunse notes pardne se kaamiyabi milna zyada mumkin (possible) hai?....

Topper ke notes ya weak student ke notes????? Bila-shuba! Aap topper hi ke notes lena pasand karoge aur weak student ke nahi loge, jabke Weak student ke notes bhi toh notes hi hote hain par un weak students ke notes may wo saari khoobiyan nahi hoti hain jo ek topper ki notes may hoti hain...

Aur is-hi tarah aap dekhlien ke ham duniya ka koi bhi kaam kare ya koi bhi kharidari kare toh puri jaanch karte hain ke ye cheez, ye product, ye samaan: kahan ka hai? kis ne banaya? kitne ka hai? kaisa hai? Achcha hai ya kharaab hogaya? (date hai ya expire hogaya?), Iski quality kaisi hai? (aur sirf wahi cheez ya wahi samaan lete hain jo sab se achcha ho jiski quality sabse achchi ho)... aur is-hi tarah duniya ki koi bhi baat ko bina daleel (proof/saboot) ke nahi maante...

- **MAGAR! Afsoos... KYA (NAUZUBILLAH) SIRF EK ALLAH KA DEEN HI IS QABIL HAI KE ISMAY KOI TEHQEEQ NA KI JAE AUR TAQLEED KIJAE ? (yane AANKH BAND KARKE KISI KI BHI KOI BHI BAAT BINA DALEEL (proof) KE MAANLIJAE)??? YA ISMAY KISI KI BHI GHALATH (ZAEF) BAAT MAANLIJAE JO NA QURAN SE SABIT HO NA SAHIH AHADEES SE ??? AUR JAB SAHIH (achchi/behtar) BAAT MILRAHI HO TOH USEY CHOHRD KAR GHALAT (zaef/maozu) BAAT PAR YAQeen AUR AMAL KIYA JAE ??? ...**

**NAHI! HARGIZ NAHI!... (aise logon ko toh Allah se darna chahiye jo: ya toh deen ko nihayath hi haqeer samajhte hain, ya deen ko apni jaagir samajhte hain)...**

> Lehaza! Ham isi-liye aisi saari hadeeson ko nahi maantey jin may koi bhi qism ka shak (doubt/confusion) ho [yane hadees ki us baat ko un sare qaedon/paimanon/usoolon (rules/criteria) par jaanchte (parakhte/examine karte) hain jo muhaddiseen/usooliyyeen ne banae hain aur agar wo hadees un qaedon/paimanon/usoolon par puri nahi utarti ho toh usey nahi maante] kyun ke kaafi mumkin hai ke wo baat hamare Aqa(saws) ne kahi hi na ho, toh lehaza ham **sirf Sahih** aur **Hassan ahadees** par hi amal karte hain jo ke un qaedon/paimanon/usoolon par poori utarti hai aur hamare paas uska saboot maojood hota hai (yane sahih sanad maojood hoti hai) ke haan ye baat khud Aqa(saws) ne kahi hai, yane aisi koi baat deen samajh kar hargiz nahi lijaegi jiski koi daleel na ho, jiska koi saboot na ho, aur aisa bhi nahi hai ke hamey baaz mas'alon may zaef ahadees ki madad zaroori hai kyun ke Alhamdulillah! Aisa koi mas'ala nahi hai jo Sahih aur Hassan ahadees ki raoshni may hal na hota ho... kae ahle-ilm ka yahi kehna hai ke hamari najaat aur kamiyabi ke liye sirf sahih aur Hassan ahadees hi kafi hai...

aur is-hi liye hamare nazdeek daleel sirf paanch (5) cheezien hi hai jo ye hai:

1). "KITAB-ULLAH" : [Allah ki kitab yane Qur'an majeed],

2). "AHADEES-E-RASOOL" (SAWS): [yane Nabi(saws) ke qaul (yane aap ke farmaan aur ehkaam), aap ki sunnatien (yane aap ke a'maal) aur aap ki taqreer (yane aap ka kisi amal ko dekhne par bhi khamoshi iqtiyaar karna, yane mana nahi karna) jo sirf Sahih aur Hassan sanad se sabit hote hain (yane Sahih aur Hassan ahadees may miltey hain)],

[WAZAHAT:- Deen ke bunyadi maaqaz (yane wo bunyadi zariye jahan se ya jisse deen aur uske masa'el liye jate hain) wo sirf **Qur'an** aur **ahadees** hai, Lehaza ye dono **nass** hai, yane **asal** hai aur in dono ki buniyaad par (in dono ke basis par) baaqi daleelon ko jaanch kar hi qabool ya radd kiya jaega, aur ye baat hamesha yaad rahe ke jab koi mas'ala quran-o-hadees se sabit ho jae toh usko dil se tasleem karna chahiye yane dil se qabool karna chahiye aur quran-o-hadees ke us faisley may zara barabar bhi shak-o-shuba nahi hona chahiye aur na hi ye rawayya hona chahiye ke "ayath toh theek hai hadees toh theek hai magar hamare mazhab may nahi hai hamare imam sahaab aisa nahi kehte ya iske qael nahi hai": kyun ke Allah(swt) [surah ahzaab: ayath no. 36]: may farmatey hain: "**aur (dekho) kisi momin mardh aur aurath ko Allah aur us ke rasool(sallallahu alaihi wasallam) ke faisle ke baadh apne kisi kaam ka koyi eqtiyaar baaqi nahi rehta (yaad rakho) Allah ta'ala aur us ke rasool ki jo bhi na farmaani karega, wo sarihi gumraahi mein padega**"... is-hi tarah [surah noor: ayath no. 51]: "Emaan walon ka qaul to ye hai ke jab inhe is liye bulaya jata hai ke Allah aur uske Rasool inmey faisle karden toh wo kehte hain Humney Suna Aur Maan Liya, yahi log kamyab hone wale hain"... is-hi tarah [surah hashr: ayath no. 7]: "...aur tumhe jo kuch rasool dien lelo aur jis se roke ruk jao, aur Allah ta'ala se darte raha karo, yaqinan Allah ta'ala saqth azaab wala hai"]...

3). Sahaba(rz) ke amaal, unke aqwaal aur sahaba(rz) ka ijtehaad (jo ke hamare nazdeek doosron ke ijtehaad se muqaddam hai) ba-shart hai ke ye sab bhi sahih ya Hassan sanad se sabit ho aur nass se na takrate hon,

4). I'jma bhi hamare nazdeek daleel hai ba-shart hai ke wo I'jma bhi haq par ho aur haqeeqath may sabit ho aur usmay kisi bhi mujtahid ka ekhtelaaf naho,

[WAZAHAT:- I'jma sirf ahle-ilm yane ulama-e-haq ka hi qabool hoga aur ulama-e-suu yane batil ulama ka nahi hoga jo nass ke qilaaf dawath dete hain]

5). Qiyaas-e-sahih bhi hamare nazdeek daleel hai [batil aur beja qiyaas hamare nazdeek daleel nahi hai yane ham wo qiyaas nahi maante jo nass (asal) se takrata ho aur uske qilaaf ho]

[WAZAHAT:- insaan ko apni aqal ka bhi istemaal karna chahiye, **Lekin!** Aqal ko istemaal karne ke bhi kuch hudood (limits) hain, jisko paar karne ki wajah se bhi insaan gumrah hojata hai, lehaza hamey chahiye ke ham qur'an-o-sunnath ko hamesha apni aqal ke aagey rakhien (yane apni aqal ko qur'an-o-sunnath ke taabe' rakhe), jo sirf manhaj-e-salaf ko apnane se hi mumkin hai]...

(wallahu a'alam bissawaab).....



## ➤ :GUMRAHI KI EK CHHOTI SI MISAAL:

- >Hadees-e-rasool (saws): [sahih bukhari: jild 1, baab wuzu, hadees no. 216]:

“Ibne abbas(rz) riwayath karte hain ke Rasool Allah(saws) ek dafa madine ya makkah ke ek baagh may tashreef le gae, wahan aap(saws) ne do aadmiyon ki aawaaz suni jinhe unki qabaron may azaab horaha tha, aap(saws) ne farmaya ke un par azaab horaha hai aur kisi bahot bade gunah ki wajah se nahi. phir aap(saws) ne farmaya: baat ye hai ke un mayse ek shaqs paishaab ke cheetaun se bachne ka ehtemaam nahi karta tha aur doosra shaqs choghal khori kiya karta tha. Phir aap(saws) ne (khajoor ki) ek daali mangwaee aur usko thod kar do tukde kiya aur dono ki qabar par rakh diya. Logon ne aap(saws) se pucha ke ya rasool Allah(saws) aap ne ye kyun kiya? Toh aap(saws) ne farmaya: isliye ke jab tak ye daaliyan khushk ho shahid ke us waqt tak un par azaab kam ho jae”...

- ye hadees toh aap ne kae baar padi ya suni hogi...

Lekin!... Dekhiye...

- Jin logon ne is hadees ko samajhne ke liye sahaba(rz) ka manhaj/tareekha/fehlem chohrda un sub ne Is hadees ko daleel (proof) bana liya... ke.... Nabi(saws) ne phool lagaya toh hum bhi lagaenge.... Aur wo phool chadahne ke liye har jummah zaroor Jatae hain kisi na kisi dargah par ya Apne guzre huwe rishtedar ki qabar par... Lekin... aap khud sonchiye... ke:
- Ye phool chadane ki baat... kya "ibne abbas(rz)" jo khud is hadees ke raawi hai unhe nahi maloom thi , ya unhe ye baat samajh hi na aayi? Jo aaj ke in molwiyon ko aagae?

Kyun ke hamey koi saboot nahi milta ke " ibne abbas(rz)" ne aap(saws) ke is amal ko dekhne ke baad bhi apni baakhi saari zindagi may ise dohraya yane unhone us par amal hi nahi kiya... aur phir doosre sahaba ko bhi ye amal pata chal chuka tha aur kisi sahaba se ye amal sabit nahi hai yane is par koi sahih ya Hassan hadees maojood nahi hai ke sahaba ne bhi aisa kiya... toh Kya sahaba-ekraam ko ye hadees sahi samajh nahi aae??? Ya phir kehne wala ye kehna chahta hai ke sahaba ko nabi(saws) aur aap(saws) ki sunnataun se muhabbat nahi thi ya phir un may sunnat par amal karne ka jazba nahi tha?... NAUZBILLAH!

Agar nahi toh, Phir kyun jannatul baqi mai aap ko phool nahi nazar atey?, kyun sahaba(rz) ne phool wagaira nahi chadhaya... Zara gaur karien...

Ek HI HADEES (wo bhi sahih hadees)... magar usey WAISE NAHI samjha jaise SAHABA(rz) ne SAMJHA...

Is-hi wajah se aaj ummat ki aksariyath Gumrah ho chuki hai...

Ab agar koi ye kahe ke nabi(saws) ki har ada sunnath hai aur har sunnath par amal karna zaroori hai aur Agar nabi(saws) ne dali lagae toh ye sunnat kyun nahi?

To jawab suniye: Be-shak nabi(saws) ki har ada, har amal humarey liye sunnat ban sakti hai lekin uske liye bhi humey dekhna hoga ke kahin nabi(saws) ne hum ko ussey mana toh nahi kiya aur kya hukm bhi diya hai [kyun ke kuch a'maal nabi-e-rehmath(saws) ke liye khaas hote hain jaise ke:

nabi(saws) ne kitne nikah kiye they? Aap(saws) ne Gyarah (11) nikah kiye they... To phir hum itni badi sunnat kyun nahi apna sakte? Hum ko sirf 4 ka hukm kyun? Is-hi tarah nabi(saws) meraj par gae they, toh phir hum nabi(saws) ke is amal ko kyun nahi apnatey? Hum meraj par kyun nahi jate? Ya kam se kam jane ki koshish kyun nahi karte? Jab ke har saal wo din wo waqt zaroor ata hai, phir? ] aur ehem baat, kya sahaba(rz) ne us par amal kiya? Kya hum sahaba(rz) se zyada nabi(saws) se mohabbat karte hain??? Hargiz nahi!... Toh kya sahaba(rz) nabi(saws) ke is amal se waqif nahi they? Nahi!, kya aap ne ye suna ke nabi(saws) ne kisi aur shaqs ke sath ye amal kiya? Jab ke kae log us waqiyeh ke baad faot hue, ya aap ne ye suna ke h.Ali(rz) ne Fatima(rz) ki mazaar par ye amal kiya? Ya phir koi aur sahabi ke bare may? Ke falaan sahabi ne falaan sahabi ki mazaar par ya apne kisi rishtedaar ki mazaar par phool dale? Nahi... lehaza agar ye amal ummat ke liye hota yane aam hukm may hota toh bilashuba Sahaba ki jamaat ka is par kasrat se amal zaroor hota, lekin kisi sahaba ka ispar amal nahi karna is baat ki khuli daleel(saboot) hai ke ye Amal sirf Aqa(saws) ke liye khaas tha...

To ye saaf hogaya ke na nabi(saws) ne iska hukm diya, na sahaba(rz) ne kiya, Yahi hamare liye kafi hai aur Lehaza hum bhi nahi kar sakte...

Ab aae, agar phir bhi koi shak ho toh: dil ke itmenaan keliye channd sawaal aur ehem nukhton (points) par nazar daalte hain:

- 1) nabi(saws) ne qabr pe **kya lagaya** tha? Gulaab? Gulaab ki chadar? Mothiya bahaar? Ya khajoor ki dali? To phir?... Nabi(saws) ne khajoor ki dali lagae thi, toh agar koi is hadees par amal karna chahta hai toh usey chahiye ke wo bhi khajoor hi ki daali lagae naake gulaab ya koi aur phool...(magar ye bhi ghalath hi hoga kyun ke hamey iska hukm nahi diya gaya).....
- 2) nabi(saws) ne wo daali **kyun lagae** thi? Qabar wala bahot nek tha? ALLAH ka wali tha? **Nahi**, balke us par azaab musallad tha...To phir ye sub pehle toh kehte hain ke ye ALLAH ke wali they, bade nek they phir phool chada kar unke gunah gaar hone ka saboot kyun de rahe hain?... Allah ke nabi(saws) ko toh wahi ke zariye ye batladiya gaya tha ke qabr may azaab horaha hai isliye aap ko iska ilm tha... Lehaza! In sab ke paas bhi wahi ya wahi jaisa koi zariya hona chahiye jisse ye saabit ho ke qabar may azaab horaha hai, Ya nahi to insub ke paas ek fehrist (list) honi chahiye ke kaun kaun gunah gaar hai aur kaun kaun nek, yane unko pata ho ke kiski qabar may azaab horaha hai aur kiski qabar may nahi horaha hai takey sirf gunah gaar (azaab wale) ki qabar par phool dala jae naake nek logon ki qabar par, jo ke wo taa-qayamath saabit nahi karsakte kyun ke inke paas koi zariya maojood hi nahi.....
- 3) ab EHEM sawaal: wo dali **kisne lagae** thi? Kaun se dast-e-mubarak they wo? Nabi-e-rehmath(saws) ke na? toh phir zara ye to batae ke nabi-e-kareem(saws) ke mubarak haat may jo baat thi, jo khusoosiyath thi, kya wo hamare haat may bhi hai?... Hargiz nahi! Toh (Na'aazubillah!) ye phool chardahne wale log phirse kya sabit karna chah rahe hain?... aur agar phir bhi zalim ye amal karta hai toh usey ye sabit karna padega ke uske haat se phool chardahne par qabar wale ka azaab kamhoga ya uski nekiyan badiengi... jo wo qayamath tak sabit nahi karsakta.....

ab aise hi kae sawaal niklenge...

bas thoda sonchne, samajhne aur aqal se kaam lene ki zaroorath hai...

**[yaad rakhien ke ye hamare Nabi(saws) ka ek maojiza tha aur maojize nabiyon ke liye khaas hote hain]...**

➤ NOTE:-

1). Agar koi ye kahe ke falaan shaqs Allah ke wali they ya Allah ke bahot hi nek bandey they, aur phir ye kehkar unki mazaar par phool ya chadar dale ya unki qabr ke upar khushbo (agar-batti), ya roshni (chiragh/diya) lagae, Toh kya aap ko pata hai ke wo dar asl kya sabit karna chahta hai???...: sabse pehle toh wo ye sabit karna chahta hai ke wo shaqs jis ki wo mazaar hai wo wali hai hi nahi ya wo nek they hi nahi, ya nahi toh nauzubillah! Wo ye sabit karna chahta hai ke Allah paak apne wadey may aur nabi-e-rehmath(saws) apne bayaan may jhootey hain (nauzubillah!) aur ye bhi nahi toh phir ye sabit karna chahta hai ke wo Allah se zyada rehem/insaaf karne wala hai (nauzubillah!) ... wo kaise, pata hai?... Aap khud bataeye ke kya jo Allah ke wali ya nek bande hote hain unhe hamare haat ke lagae hue phool, chadar, khushbo, fan, ya roshni ki zaroorath hoti hai? **Hargis nahi!**... wo isliye ke hamara emaan hai ke jo haqiqath may auliya-Allah hai unki qabr may toh khud Allah ki rehmath pehle se hoti hai, unki qabr may jannath ki roshni, jannath ki qushbu, jannath ki hawain, jannath ke manzar hote hain, jiska wada khud Allah ne kiya hai jo hamey qur'an aur ahadees may milte hain... aap khud bataeye (agar wo sachche wali hai, toh) kya unki qabr may pehle se hi ye sab nahi hota?

WALLAHI! agar wo sachche wali hai toh unki mazaar may toh pehle se hi ALLAH! Ki rehmath hoti hai, jannath ki roshni hoti hai, jannath ki hawain hoti hai, jannath ki khushbu hoti hai... aur unko hamare lagae hue cheezon ki hargiz zaroorath nahi hoti... agar phir bhi koi aisa karta hai toh wo ya toh ye samajhta hai ke wahan uski zaroorath isliye hai ke shahid wahan Allah ki rehmath kam padjae (yane uske ye kaam Allah ki rehmath se bhi afzal hai), ya nahi toh wo ye samajhta hai ke qabr wale ke wali hone ke bawajood Allah ne unke saath rehem ya insaaf nahi kiya (Nauzubillah! As'tagh firullah!)...

2). is hadees may jo asal ehem baat hai jo iska maaqaz hai jise batana zaroori hai, hamare aaj ke maoulwi wahi chupate hain aur sahaba(rz) ke fehemi/manhaj/samajh ko chohrd kar apne dimaagh se samajh kar khud bhi gumrah hote hain aur doosron ko bhi gumrah karte hain... aap khud ghaor kijiye ke is hadees may asal paighaam (message) kya hai???

\*> > is hadees shareef may do (2) ehem paighaam hain, aur wo ye hai ke:

a). Pehle toh is hadees shareef se ye sabit hota hai ke qabar ka azaab bar-haq hai...

b). aur, Nabi(saws) ne is hadees shareef may do aise mamuli gunah magar jisse se dardnaak qabar ka azaab hoga, uski taraf ishara kiya hai jo ke paishaab (urine) ke cheeton (drops) se nahi bachna aur choghal khori (backbiting) karna hai...

➤ Ab ye tamaam dalaal (proofs) ke baad bhi hosakta hai ke koi shaqs is haq ko jhutlane ke liye kuch bahane banae ya kuch baatien banae ya phir khud aap hi ke zehen may ye qayaal aasakta hai ke:

“phir jo itne sare log ye sab karrahe hain kya wo sab ghalath hain? Aur ek aap hi sahih hain?? Aur hamare baap dada jo ye sadiyon se karte hue aarahe hain kya wo bhi ghalath they?? Wo sab purane baatien aur tareekhe sab ghalath hai?? Aur aap ke ye nae tareekhey hi sahih hai???”

Toh! Iske jawaab may arz hai:- sabse pehle toh ye ke: ye zaroori nahi, ke har wo baat har wo cheez jo aapko nae lage wo ghalath ho, ye qaedah(rule) sahih nahi hai kyun ke iski kae saari wajooahaat hai, jaise ke: hosakta hai ke aap ko wo maahol (environment) hi na mila ho ya aap us mahol may kabhi gae hi na ho jahan ki koi baat aap ne suni ho aur wo baat wahan ke logon ke liye toh purani aur aam ho magar aap ke liye nae hogi aur agar aap ki koi baat wahan ke logon ko pata chale toh hosakta hai ke unke liye wo baat nae ho aur agar wo aap ki baat ko ghalath kahien toh kya aap unki us baat ko maanloge? Nahi hargiz nahi...

aur is-hi tarah aksariyath (majority) ko daleel (proof) banana bhi ghalath hai aur iski kae saari misaalien hain jaise ke:

jab Aap(saws) ne mushrikeen e makkah ko tawheed ki dawath di toh unsab ne bhi yahi kaha tha ke “kya ham us deen ko chohrd dien jo hamare baap dada karte aarahehain aur itne saare log jo karrahe hain kya wo sab ghalath hain?” aur phir “khud aap(saws) ke chacha abu talib ke bare may ham sab jaante hain ke unhone apne aakhri waqt may bhi emaan qabool nahi kiya aur kuch is-hi tarah kaha tha ke: ‘agar may emaan le-aaun toh mere baad log ye kahenge ke abu talib apne aakhri waqt may apne baap dada ke deen se palat gaya tha, lehaza mai emaan nahi launga’”... aap khud bataeye ke jis waqt nabi(saws) ne apni nabuwat ka aelaan kiya tab musalmano ki ta’daad (quantity) kitni thi? Musalman zyada they ya mushrikeen e makkah??? Aur haq par kaun they? Kam log ya zyada log?

Is-hi tarah agar aap kisi ghair muslim ko islam ki dawath doge aur agar wo bhi aap se jawaab may yahi kahe ke “phir ye itne sare log jo buton ki puja karrahe hain kya wo sab ghalath hai aur tum itne thode log hi sahih ho?” toh aap kya jawaab doge? Kya ye jawaab doge ke: “haan aap sahih hai zyada log buton ki puja karte hain toh wo sahih hai”... ?? (nauzubillah!)... **Hargiz nahi...**! Toh phir deen ke maamle may ye sab kaise mumkin hai ke sirf zyada logon ki ta’daad ko dekhkar us-par amal karliya jae aur usey haq samjha jae???

Aur ek ehem baat batata chalun ke: jahannam aksariyath (yane majority) se hi bhari jaegi aur jannat ke mustahiq bahot hi thode log honge...

aur is-hi tarah jo log ye kehte hain ke hamare baap daad jo karte aarahe hain kya wo ghalath hai ya ghalath they, toh unke liye ek nasihat hai, ek guzarish hai ke wo qur’an ko samajh kar pardhien kyun ke iska jawaab qur’an ne dediya hai... jaisa ke:

Allah (rab-ul-izzath) farmate hain:

**“aur jab unse kaha jata hai ke uski pairavi karo jo Allah ne nazil kiya hai (yane qur’an aur ahadees) toh wo kehte hain ki ham toh uski pairavi karenge jis par hamne apne baap dada ko paya, chahe unke baap dada kuch bhi nahi samajhte ho aur na hi seedhe raastey par ho”... [surah baqarah: ayath no. 170].**

Aur is-hi tarah ek doosri ayath may farmaya: **“aur kahenge aye hamaare rab! hamney apne sardaaron aur apne badon ki maani, jinhone hamein raahe raasth se (seedhey raastey se) bhatka diya (gumrah kardiya)”... [surah ahzaab: ayath no. 67]...**

- Lehaza! **Harama ye emaan-o-amal** hai ke jab bhi hamko quran ki koi ayath ya aqa(saws) ki koi sahih ya hassan hadees-e-shareef milti hai (jo sahaba(rz) ke manhaj par samjhigae ho) toh ham uske aage apni gardan ghuka dete hain! (**Alhamdulillah!**)...
- Aur **yaad rakhien** ke deen ke har muamle may sirf dalaal (proofs) (quran aur sahih ahadees) ki raoshni may haq aur batil (sahi aur ghalath) ka farq kiya jaega aur haq ko qabool karke uspar amal kiya jaega aur batil ko radd karke ussey bacha jaega...

- In sab baataon se ye pata chalta hai ke jin logon ke paas sahaba(rz) ka manhaj/feheme nahi hota wo gumrahi ka shikaar hote hain aur wo apni ghalath baat ko saabit karne ke liye do ghaltiyan karte hain, ek toh ye ke wo apni baat ki daleel (proof/saboot) ghalath dete hain jo na-qabil-e-qabool hoti hai kyun ke aksar wo kisi zaef ya mao'zu hadees ka hawala (reference) dete hain ya phir koi be-daleel qissey-kahaniyaan (waqiyaath) sunatey hain jinki deen may koi haisiyath nahi hoti aur doosri ghalti ye ke unki daleel toh behad sahih hoti hai (jaisa ke guzri hui "ek gumrahi" wali misaal may hai) magar unki samajh sahih nahi hoti yane wo us daleel (qur'an ki koi ayath ya koi sahih hadees) ko sahaba(rz) ke manhaj par nahi samajh kar ussey uska matlab ghalath lete hain, jaisa ke guzri hui phool wali daleel se saabit hua...
  - Lehaza! ye sirf ek chohti si misaal thi ke sahaba(rz) ke manhaj, unki samajh, unke feheme ko chorhdne se kaise gumrahi aam hoti hai... **afsoos ke is-hi tarah kae sarey masael ka bhi yahi haal hai...** Ab agey ki tehqeeq aap par depend hai aur aap ki zimmedari hai...  
**Tehqeeq** [yane dalaal (proofs) ki roshni may aqal aur baseerath ke saath jaanch karne] ka darwaza aur **Taqleed** [yane bina dalaal (proofs) ki raoshni may aankh band karke bewaqufi se amal karne] ka darwaza, dono bhi aap ke saamne khule hain ab faisla aapka hoga ke aap kis darwaze se deen may daqil honge...
  - Al-gharz! agar aap ko ye maozu pura samajh agaya ho aur aap ke tareekhe, samajh, feheme aur manhaj ki sahih islah hogae ho toh in-sha-Allah! Aap ko ab deen ke har mas'ale ko sahih se samajhne may badi asani hogi aur is duniya-o-aakhirath ke sab se bade aur ehem maozu, jo hamare paida hone ka maqsad bhi hai, yane **"AQEEDA-E-TAWHEED"** ko samajhne may badi aasaani hogi (in-sha-Allah!)...
  - **JAZAKALLAHU KHAIRAN KASEERA :::**
  - itne sabr aur etmenaan se is mazmoon (article) ko padne/sunne ka bahot bahot shukriya... Umeed hai ke ye aap ke liye faedemand saabit hua ho...
  - **ALLAH! HUM SAB KO DEEN (Qur'an aur sahih ahadees) KI SAHI SAMAJH ATA FARMA KAR HIDAYATH DE AUR SIRAT-E-MUSTAQEEN NASEEB FARMAE**, hamari saari zindagi Allah aur uske rasool (saws) ki l'taat wa farma-bardari sahaba(rz) ki tarah unke raastey/**manhaj**/tareeqe/feheme par karte hue guzarjae... Aameen ya Rab-ul-Aalameen...
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- **Guzarish:-** Is paighaam ko aam karien...

➤ Khadim wa Taalib-e-dua:- **Md. Jaffêr. Khân**